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WEEKLY REVIEW.

—THE sensation that has been occasioned at Calcutta in connection with the proposals to welcome Prince Albert Victor to that city is half amusing and half instructive. The great functionaries were in favour of welcoming the Prince, on his arrival in the first week in January, at an entertainment at a rink, and a public meeting was called at the Town Hall, with the Lt.-Governor of Bengal in the Chair, to appoint a Committee to collect funds for a scheme in which the rink folly was the principal feature. But at the Town Hall meeting, Babu Surendra Nath Banerjee, a Bengali orator, ventured to differ from the Lt.-Governor, the Chief Justice, and other distinguished personages, and proposed as an amendment "That in lieu of the public entertainment at the rink, the public subscriptions be devoted to the endowment of some institute, to be determined upon by the committee, which will bear the name of his Royal Highness Prince Albert Victor and be a permanent memorial of his visit to Calcutta."

—Mr. Banerjee, in proposing his amendment said—

> Of *tamasha* and displays the Prince has seen enough and more than enough. Is it possible for Calcutta to rival the gorgeous displays of Hyderabad or of Mysore? You will have a *tamasha* and an entertainment, I have not the slightest doubt, but what will be the character of that entertainment? Will it be worthy of this city? Will it be worthy of the capital of the British Indian Empire? It will not be so because of the division of opinion which exists upon the subject. We do not think an entertainment is a right thing to offer for the acceptance of the Prince. We do think that it is our duty —our highest duty on an occasion like this— to present for the acceptance of his Royal Highness a memorial which will be a memorial of beneficence and usefulness (applause) and which will recall to the mind of after generations and which will recall to the mind of the Prince himself, when he adorns the greatest throne in the world, those hours which he had spent in India.

Mr. Banerjee suggested that a Leper Asylum would be a suitable memorial. His amendment was carried by a large majority, whereupon there was some consternation among the officials, and some of the supporters of the original resolution in the front seats rudely cried out, "They're only schoolboys." The Lt.-Governor then consulted several persons near him, the result being that the occupants of the platform arose and left the hall, without waiting for the appointment of a Committee to carry out the amendment. We will leave our readers to decide which of the two parties displayed most of the school-boy conduct.

—ACCORDING to the official programme, Prince Albert Victor will return to Bombay on Sunday, March 23rd, and embark for England four days later.

—THE *Epiphany* (Calcutta) raises its protest against the public patronage of the Bengali stage by "certain well-known and highly respected members of the Civil Service." Their names "are being freely used on placards and handbills, as an advertisement for a *gala* night." Several Native gentlemen have strongly expressed their disgust thereat to the editor of the *Epiphany*, who thus speaks of the character of the female players—"We can always give an English actress the benefit of the doubt, unless we are certainly informed against her character: no such benefit can possibly be allowed here to females whom nobody imagines, or can for a moment imagine, to be other than they are. No amount of genius can veil the shameful fact that they are public women: and those who recognise the fact and yet patronize their performances, are helping to put a premium upon artistic vice. For prominent members of the English governing class to lend their sanction to those entertainments is as disastrous to that moral prestige of the race upon which doubtless they pride themselves, as it is a scandal to the more high-principled members of Bengali society: and for the sake of both nations, we desire to record our emphatic protest against the proceedings." Such protests are wise, and should be repeated, if necessary, with the names of the delinquents in full.

—MR. "JUSTICE" ROMESH CHUNDER MITTER has resigned his seat on the Calcutta High Court Bench. His health has been failing ever since his indefensible action in the Patna case. He was stricken with partial paralysis immediately after the outrageous insult to Luchminia recorded on page 10 of "A Terrible Crime under British rule in India."

—THE second anniversary of the *Christo-Somaj* was celebrated a few days ago at Calcutta. Babu Kali Churn Banerjee delivered a public lecture in connection with the occasion, on the aims and object of the *Somaj*. As regards membership he said that "to be a member of the *Somaj* one must *profess* to be a Christian, and not fight shy of the name. To be a Christian involves more than the acceptance of Christ as a teacher, or as an exemplar, or even as the greatest of Teachers and Exemplars. When I profess to be a Christian, I declare I belong to Christ; I am no longer my own; Christ has bought me with His blood; I am now His property; I bear His property-mark. It is the common property-mark of Christ, that constitutes our tie of cohesion." Mr. Banerjee said the first object of the *Somaj* was the propagation of Christian truth among their non-Christian countrymen; the second object was the promotion of union among Indian Christians, apart from imported divisions. They recognised that the evangelization of India must be the work principally of her own children. They desired "that the children of the soil should not only take up the work, but in carrying it on should assert their characteristics as children of the soil, and should not prove so many reproduced European or American workers. A Bengali worker, weighted down with the burdens of foreign formularies, resolutions, and traditions will, notwithstanding his unmistakable physiognomy, fail to secure the hand of national fellowship, which alone will draw him to the bosom of the nation." The Rev. K. S. Macdonald presided at this lecture, and there were also a number of other missionaries present.

—As many small streamlets often contribute to the making of a great river, so many minor movements join together to effect great reforms. The "Centennial Temperance Petition" of the Bombay Women's Christian Temperance Union will, we hope, help to hasten the day of Prohibition for India. It reads:—"Having arrived at our first Centennial of Intemperance, we, your petitioners, being loyal men and women of your Indian Empire, most respectfully ask your Majesty's Government to remove the tax from alcoholic drink, and to cease its manufacture and sale in our land. Intemperance degrades a nation and leads to vice and crime. Through it our homes are being destroyed and our children are becoming drunkards. We have no power to prevent these great iniquities. We therefore come to you and with our united voices beseech you to take away the sanction of the Government from the alcoholic traffic; and to protect us from this deadly curse." Copies of this petition for signature are in the hands of Dr. Emma Brainerd Ryder, Albert Hall, Fort; Mrs. E. H. Hamilton, 15, Rampart Row, Fort; Mrs. Trimbuck Canaran, Lower Colaba, Bombay, and others.

—IT is disappointing to have to say that the first number of the *Temperance and Social Purity Advocate* lacks grip. There is an opening among English-speaking Natives for a periodical in advocacy of total abstinence and social purity, conducted by one of themselves. But if Mr. Dhanjibhai D. Gilder is to lead a crusade against intemperance and vice, greater vigour must characterise the writing in his new magazine. This we may see in future issues.

—REV. H. RYLANDS BROWN, of Darjeeling, writes in his monthly *News and Notes*: "It is our purpose, as in previous years, to spend the winter months in itinerating through this district, and in the Dooars and Terai: also, if possible, on the N. B. and E. B. State Railways. In setting forth on this tour we earnestly ask those who know the power of prayer to wait daily upon God that the efforts put forth may be crowned with His blessing. And we will be particularly glad to hear from those who would be willing to make their house the centre for gathering together a few friends to a service or services; and when any in iso-

lated places where a meeting could not be arranged for, would like a visit from a Christian minister, we will be ready, if possible, to go. The work is purely non-sectarian, and will be carried on under the auspices of the Anglo-Indian Evangelization Society." Letters addressed to Mr. Rylands Brown, the Manse, Darjeeling, will be at once forwarded.

—THE text which is printed in Hindustani characters along one side of our title-page, remarks the *Banner of Asia*, is the key to our position in regard to national life and progress—"Blessed is the nation whose GOD is the LORD."

"The fear of the Lord is the beginning of wisdom." It necessarily follows that no rejector of God can possess the primary qualification for a national leader and reformer. For India's sake we are, therefore, thankful to find that this truth has found a footing in the Native press. The *Ambalahari*, a Poona newspaper, printed partly in Marathi and partly in English, has published the following remarkable article under the title of

IS MR. BRADLAUGH INDIA'S FRIEND?

Such of the Europeans who flatter the Hindus into the belief that they have little to learn from foreigners, who pass lightly over their faults and shortcomings, who know how to tickle their fancies, who covet their applauses and who speak smooth things, are not India's best and disinterested friends. We should consider them our worst foes. Genuine and true friends and reformers are not applauded by those whom they seek to reform, and their work is not appreciated until they have passed off the stage. We would therefore implore our so-called educated men to learn to discriminate between genuine and counterfeit friends.

Our social fabric is built upon false principles, and unless those numerous social evils which have degraded and degenerated the Hindu race are exterminated, and the fabric of Hindu society is built upon broad and enlightened principles of justice and equity we cannot effect a solid and permanent change in India. No amount of political training and no number of political associations will ever effect an iota of change in the destinies of this country. Try we may, but insuccess will be the result. Unless a Luther and a Melancthon to whom Europe is richly indebted for its political liberty and its superior civilization, appear on the stage, India will never give birth to a Burke, Pitt, a Cavour, a Bismarck, a Gladstone, and a Salisbury. If no efforts are made commensurate with the importance of the subject to remove "the darkest blots that ever defaced the civilization of any people," political movements are quite premature and totally useless.

Goethe, a German philosopher, has too truly said that "epochs of faith are epochs of fruitfulness, and that epochs of unbelief, however glittering, are barren of all permanent good." The great Carlyle, not a religious zealot, has well said "that a man's religion is the chief fact with regard to him. Of a man or of a nation we inquire first of all, what religion they had. . . . . Their religion, as I say, was the great fact about them." If religion, which Milton describes as musical as is Apollo's lute, and a perpetual feast of nectared sweets, is the chief fact with regard to man or with regard to a nation, then the National Congress is pursuing a shortsighted and perilous course in inviting the junior member for Northampton to the forthcoming National Congress, whose antecedents are world-wide known and which are subversive of social, moral and religious principles.

The sympathisers of the National Congress movement in their inordinate and excessive zeal for political reform have become totally blind, and consequently they cannot see what the consequence will be. From what has appeared in the vernacular and Anglo-vernacular papers it is evident that the conductors of these papers have become quite intoxicated with joy because Mr. Bradlaugh is coming to India. This state of things is to be greatly deplored. If atheism pervades the masses, public insecurity and private unhappiness which usually and almost necessarily accompany a state of corrupted morals, will inundate the land, as the history of France abundantly proves. Political liberty without the wholesome restraints of religion is dangerous, and it is liberty falsely so called. Washington, the father and founder of the great Republic of America, based the constitution of the United States on the Christian religion, for he knew too well that no nation can be politically great and happy without the solace of religion.

—DR. PARKER said the other day that "Hugh Price Hughes is a man who positively lies in wait for the devil at the corner of every street." The following from one of the workers engaged in organising the great mission to the upper classes, shows the way in which Mr. Hughes and his colleagues mean business. The Mission so far has been a great success.

"How do we manage a special mission in the West-end? I'll tell you," said the lay organiser of that branch of Methodism. "We called a meeting of our workers, and to our great joy 400 of them came. I had arranged for a house-to-house visitation, and I had prepared the books for the visitors just as I used to do in the old days when I planned the canvassing for municipal and parliamentary elections. The district undertaken extended from Regent-street to Park-lane, and from Oxford-street to Pall-mall. This district includes 96 streets with 5,000 houses, and here the wealthiest and the most influential people live, including the Prince of Wales, the Duke of Cambridge, and the Prime Minister. The workers had instructions in every case to seek a personal interview with the head of the establishment. The 96 books had the names written in, and in twenty minutes they were all distributed. Now since that meeting the visitation has been carried out, and every house has been visited three times. On the first occasion a copy of the *Methodist Times*, containing the report of our anniversary, was left. On the second occasion the visitor requested a personal interview, and in nearly all cases got it. Only in one case was there anything like a discourteous reception. One young lady who had a book, had nearly all noblemen in her street, and strange to say the head of every house at which she called was 'at home,' and accorded the personal interview which was requested. Sometimes she was ushered in by a couple of powdered footmen. Just think of that! The people in the neighbourhood are rather surprised that religious people should take so much trouble and do things so nicely. The fact is it proves what I am always saying now, that instead of leaving your brains at home when you go in for this kind of work, you need your brains more than at any other time. You can't reach either the masses or the classes without using your brains."

—THE Edinburgh correspondent of the *Christian Leader* says of the controversy that still rages round Dr. Dods and his Unitarian teachings:—"Our belief is that his sympathy with sceptics that appear to him to be amiable and sincere has led him to be somewhat unfaithful to his own profound convictions; and we fear also that Prof. Drummond and he have underestimated the numbers and strength of a party in the Free Church that spend their time neither in composing 'reasons of dissent' nor in constructing impossible theological cantilevers for the accommodation of so-called philosophers standing on the farther side of a gulf across which no bridge is ever to be built. The new Dods-Drummond gospel will never be a success, for it is a wrong way of dealing with doubters. Christ with all His claims is to be accepted by us as little children: man's pride is to be lowered before the Gospel, not the Gospel before man's pride. Sentimental poets and shallow philosophers may proclaim the apotheosis of doubt; but in Scripture doubt is always a thing to be rebuked as if it had its origin in man's depraved heart rather than in his puzzled brain. There is a kind of doubter that may be called honest, and, as we have maintained before, he deserves encouragement, not denunciation, but to lower the platform of Scripture to his level is folly and sin."

—IF the Vienna correspondent of the *Times* is rightly informed, a most significant step—one that gives promise of better things in future for the Protestants of Russia—has been taken by the Czar. During his recent stay at Copenhagen, it appears, he had his attention drawn to a pamphlet by Mr. Dalton, a Lutheran pastor, on the persecutions to which the Lutherans in the Baltic provinces have been subjected under the orders of M. Pobiédonostzeff, Procurator-General of the Holy Russian Synod. The Czar appeared deeply moved by the recital of the sufferings which Lutheran ministers have had to endure. He afterwards touched upon the subject in conversation at the Danish Court, and influences were at once brought to bear in favour of a more kindly treatment for dissenters from the Orthodox Church in Russia. The result is seen in the Czar's having, since his return to Russia, given the Procurator-General three months' leave of absence, and instructed him to use it in the preparation of "a full and convincing answer" to Mr. Dalton's pamphlet. This M. Pobiédonostzeff will not find a very easy task. A very significant detail is also mentioned by the *Times* correspondent—that the Minister tried to obtain an audience of the Czar, but was told that he would not be received until he had justified his repressive policy.

—THE *Baptist* reports an encouraging revival among the Australian Churches. A great increase of the spirit of prayer has been manifest. A week was set apart by the churches for earnest supplication, one whole day in the week being given to united prayer. Ever since meetings for prayer have multiplied greatly. Meetings that already had an existence, but were languishing, were greatly revived, and many of the ministers and some of the more earnest laymen have been spending whole nights in prayer. The result has been a gracious awakening in a number of the city and suburban churches; many souls have been saved and languid church-members wonderfully quickened. The work commenced in Melbourne about six months ago, spreading through South Australia and Tasmania. Subsequently a great united all-day of prayer was convened in Melbourne by leading ministers of the Baptist, Presbyterian, Methodist, and Episcopal churches. The subject of prayer was *exclusively* the revival of the Church of God and the outpouring of the Holy Spirit. It was a day never to be forgotten; the power of God came upon the assembled multitude, and all hearts seemed fused by a common fire and moved by one impulse. The oldest ministers say they have never known such a movement in the Colony before, and all believe we are on the eve of a great revival.

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LORD RADSTOCK AGAIN IN BOMBAY.

The prayer meeting at the Y. M. C. A., Apollo Bunder, on Monday afternoon, was conducted by Lord Radstock. In a few opening remarks he said he wished to thank God for a largely attended meeting of Natives which had been held within the last few days at Poona. After offering prayer Lord Radstock spoke for a short time from ii. Timothy 1.9: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." What a wonderful thing to be saved by God! When a lad he thought that salvation was the object, but had since found that salvation was only the beginning. A calling arises to the saved soul. God not merely saved us, but called us to a holy calling. There is a great difference between religiousness and holiness. It is quite possible to be religious all our lives without knowing holiness. Every thing we do should be done as representing Christ. This holy calling means death to the flesh and self. How precious it is to listen to God's calls and to draw nearer to Him each time He calls us.

After singing a hymn Lord Radstock said that when Christians met together it was well to have some definite thing to pray for, and then to pray as if they really expected a blessing; and not as if they thought in 20 years time they *might* get a few drops. They should not think only of getting comforted and helped themselves, but should pray for wounded, sick or unhappy souls. He asked them especially, that evening, to pray for the Church of Christ in Bombay, for the meeting to be held at the Framjee Cowasjee Hall, and for Mr. Macarty, one of the Y. M. C. A. Secretaries, who is seriously ill.

Rev. J. E. Robinson, Mr. Carroll, Lord Radstock, and others then offered prayer.

Lord Radstock then urged all those present to make a practice of coming to the prayer meeting as often as it was held; not to think perhaps it will be uninteresting, but to come and pray for and with each other, and they would get a blessing.

Among English speaking Natives.

On Monday evening there was a large attendance, at the Framjee Cowasjee Institute, to hear an address from Lord Radstock.

Canon Wilberforce presided. He said he had been privileged to work with Lord Radstock for the past ten or twelve years. Christianity with him was not creed but conduct, power imparted into inward life; it was permeating like the odour of otto of roses, and gave a perfume to life.

Lord Radstock said his last address in that place was on "Man's need of God." He wished now to say something of God's great answer to that need—"I have heard their cry, and am come down to save them."

He spoke of the universal fear of death. Many a man would pay anything or go anywhere for prolonged life. The future was all dark to him. He longed to get comfort concerning it; but all he could get apart from the Lord Jesus Christ was the comfort of a perhaps, and not the comfort of a certainty. He (Lord Radstock) had come to speak to them of what HE KNEW, and to repeat God's response to the cry of the soul in need—"I have heard their cry, and am come down to save them." Great anxiety was manifested for personal advancement by young men in India. But as men grew older, they discovered that so-called success in life without God and salvation was a lamentable failure.

Some persons were great upon the blessings of education. But education could not save a man either from sin or the fear of death. Take ten professors and turn them loose on an island of cannibals. Did they think that the professors by education would cure the islanders of cannibalism? No. On the contrary, he feared the professors would have a bad personal experience. But he could point to islands of cannibals who had been transformed by the power of the Gospel of Jesus Christ, and who not only lost their savage natures and the fear of death, but out of love to others volunteered for certain martyrdom in order that they might carry to them the good tidings of salvation by Christ.

Lord Radstock said that his experience was that to know the true and living God was worth more than all the world could give. He had known Him for thirty years. When at the age of twenty-five, he turned his back upon the world, life was not a failure to him, in the conventional sense. There was a promising worldly future before him; but he had found a truer and better future in separation from the love of worldly things, and in union with God through Jesus Christ.

He exhorted his hearers to cease trying to heal themselves of their sickness of soul; and to come to Jesus to be healed. A changed life meant a triumphant death.

Great attention was paid to this address. At its close, Lord Radstock asked if any there would like to hear more from him on another occasion. There being numerous responses of "Yes," he promised to endeavour to speak again in Bombay on his return journey.

RABINOWITZ AND THE JEWS IN RUSSIA.

Mr. Joseph Rabinowitz of Kischeneff, Russia, is paying a brief visit to Great Britain. He has been addressing meetings in Glasgow and at Exeter Hall, London.

Not by any human agency was Mr. Rabinowitz brought to a knowledge of Christ, but only by the Spirit of God, and by the Word of God. God's hand has appeared working so completely and wonderfully that the desire of his friends has been simply to stand aside and help in any way that may present itself. No missionary work of any kind is allowed among the Jews in Russia. It would be impossible for England to send anyone to labour among the Jews there. Therefore, it is all the more wonderful that God has set man's wisdom at nought, by raising up in the midst of the Jewish people one who can thus act as a faithful witness for Him.

Referring at Exeter Hall to his recent experiences, Mr. Rabinowitz said that it was by degrees becoming known that his work rested simply and solely on the Bible. The attitude of his opponents clearly showed how the Lord had helped him. At first hostile Jews declared his Mission "a swindle"; now the Jewish press is calling upon the Rabbis, "Why are you silent? We have a plague among us. Rabinowitz and his hypocrisy are undermining Judaism, and yet you are quiet! Let us read his sermons, and write against him." Three years ago the movement was much like a riddle to the Christian public—Rabinowitz a Jew and a Christian together! How could that be? Now, however, it is more plain that Jews, as Jews, can receive Christ, and become children of God through Him, just as Englishmen and Frenchmen and Germans can, and yet retain their nationality. Accordingly, a Russian bishop has recommended that the Jews should enter Rabinowitz's community, and not the Russian Church, which is for the Russian people.

Mr. Rabinowitz described himself as endeavouring to act on the injunction: "Show my people their transgression, and the house of Jacob their sins." Three great faults had hindered the Jews from turning to the Lord. The first was a glorying in being the children of Abraham, Isaac, and Jacob. Afterwards in their wise men, and in the Law and the Talmud. Now, they say, "We are the men of great ability"—foremost in commerce, banking, and so forth. In fact, instead of looking upon their dispersion as a curse and a chastisement from the Lord, they have begun to regard it as a God-ordained blessing, in order that there may be Jews everywhere, as the merchants of the world!

MISSIONARY & CHURCH NEWS.

—Rev. H. J. Bruce and family are expected to arrive in Bombay by the Anchor Line steamer *Persia*, which is due just as we go to press.

—The Native work under the care of the Rev. C. E. Delamater, Bombay, shows encouraging results. Last Sunday four hopeful baptisms were recorded. These were a family of Rajputs.

—The Rev. G. C. Grubb and his helpers are being much blessed in Ceylon, both in work among the European and Native churches.

—The Rev. C. G. Elsam, assisted by the Rev. C. E. Delamater from Bombay, has been holding special revival meetings in Igatpuri. Several have professed conversion. One young lady, after having found the Lord, immediately began the study of Marathi in order that she may be the means of winning others to Him in this country.

—Mr. W. Raju Naidu, of Madras, a recent convert to Christianity whose bright testimony was printed in these pages some weeks since, has been lecturing upon Temperance. He says, "I look upon myself as one of the many who feel it their duty upon occasion to raise their voices against the crying sin of our great cities and the pest-spot disfiguring the face of our vaunted civilization." The lecture has been reprinted from the *Eastern Star* as a little book.

—A writer in the *Baptist News Letter* says:—It is a well-known fact that the number of Hindu pilgrims to Gaya is decreasing yearly. Last month was no exception, for, according to the Railway Company's statement, there were 5,700 less pilgrims than there were in the corresponding season last year. The Gayawals say, they have only realised the half of their annual income, and some of them feel greatly troubled at the sad state of the pilgrim traffic, for they see the approaching end of their fortune-making. I have been astonished in hearing some of the Gayawals confess openly, that they do not believe in what they teach, but they say, "What are we to do as this is the only means of our gaining a livelihood." A few of these men, last month, bought copies of the Scriptures and gave them to their customers. Whether they received money for them, or not, I do not know, but it is certainly a good sign to find Hindu priests distributing the Gospel among their followers.

—The Farukhabad Mission, which includes all the ordained foreign missionaries of the American Presbyterian Mission residing in the N. W. P., save two, held its annual meeting at Jhansi, says the *Kaukab-i-Hind*. Although Jhansi was only made the residence of a missionary in 1886, yet it has already become one of the most interesting and important centres of work within the bounds of the Mission. Rev. J. F. Holcomb, the Missionary in charge, has secured within the city walls a fine site for a church building, the corner stone of which was laid, with impressive services, in the presence of the Mission. Another site, outside the city, has been secured for the erection of a church for the soldiers and European residents. For two years past Mr. Holcomb has officiated as Presbyterian Chaplain. The Mission has made an application to the Board in New York for more men to occupy the country of which Jhansi is the centre. It is estimated that Jhansi is the centre of a region with a population of ten millions, almost unreached by missionary effort. This whole country is now being rapidly opened by the extension of the railway. The Rev. J. N. Forman was released by the Mission, at his own request, from the care of station work that he might devote himself entirely to preaching, the Mission leaving him free for one year to labour wherever he wishes. Mr. Forman has not yet settled his field of labour.

—The American Marathi Mission offers the following prizes to the Christian students in connection with the Mission. 1st. A first prize of Rs. 60, and a second prize of Rs. 30 to any Christian student connected with the American Marathi Mission who shall within two years

from date pass an examination in Marathi and Sanskrit equivalent to the Matriculation examination on these subjects, and shall be ready to work in the Mission on pay in accordance with Mission rules. 2nd. A prize of Rs. 50 to any Christian young man of the American Marathi Mission who shall in the next three years pass an examination equivalent to the Government examination for medical compounders, and shall be ready to serve in the Mission according to its rules of pay. Those desiring to compete for these prizes should inform the Rev. W. O. Ballantine, Rahuri, or Rev. J. E. Abbott, Bombay, and give the date when they will probably be ready for examination.

—The *Harvest Field* states that a reaction is taking place in the minds of the Hindus of South India owing to the violence of the abuse and invective which the Hindu Tract Society has heaped upon the Christians. The Rev. A. Andrew, of Chingleput, describes a *new* Hindu Tract Society started with the special object of counteracting the wretched abuse and shameless lying of the original one. The writers of this new Society hold that Hindus have much need to set their own house in order before attacking any other, and they plead for something of fairness and charity in dealing with a different religion.

—The Rev. W. J. G. Bestall has opened a Missionary Industrial Home at Wellewatta, Ceylon, which will accommodate at least 100 Tamil and Singhalese boys, and, as time goes on, probably considerably more than that number. Industries on any scale of importance have hitherto been unknown in Ceylon, says the *Harvest Field*, but a serious effort is now being made to introduce the manufacture of cotton, and apparently with good hope of success. Mr. Bestall at once perceived the value of this enterprise, opened up negotiations with the new Spinning and Weaving Company, and finally obtained on an equitable lease a portion of their land. Here he is erecting the Home. Work will be at once provided in the Company's mills close by, and the money they earn will not only maintain them, but will probably allow something to put by against the time when each boy must start life independently. During their residence in the Home, attention will be given as far as practicable to the education of the boys; but most of all, and before all, the best Christian influences will be brought to bear upon them.

—On Saturday, November 30th, the Bareilly Theological Seminary closed its term, says the *Indian Witness*. The closing exercises were presided over by Bishop Thoburn, who was present to inspect the School. Twelve students graduated from the Theological School, and three from the Normal Department. The entire enrollment of Theological Students for the year was 54, normal students 28. Fifty-one women, the wives of these students, also pursued a course of instruction under Mrs. Scott, and other teachers. During the year a new line of dormitories, 150 feet long, was completed. There is a demand for additional dormitories and class-rooms for which plans are being made out. This school is doing a most important work, and should receive the prayers and monetary support of all who are interested in the vital work of building up a Native ministry for India.

—Messrs. Long and Wilkins, Baptists, from Grattan Guinness' Missionary Training Home at London, passed through Bombay this week on their way to their respective mission stations. The former spoke on the 11th instant at the special meetings to English-speaking Natives now being held at the General Assembly's Institute, Bombay.

—Mr. W. Soltau writing to the *Christian* at the close of the six months' special work at the gates of the Great Exhibition, says the Gospel has been preached three times each day in French, and sometimes oftener, and the attendance has been good. Altogether they estimate that some 80,000 persons have been present, in the aggregate, at these meetings. There have been several cases of conversion, and the truth has been carried beyond France into other lands. Besides this, tens of thousands of Gospels, and hundreds of thousands of tracts, &c., have been circulated.

—Dr. A. T. Pierson received a cordial welcome and God-speed from the Liverpool friends on his arrival from America to commence his new missionary crusade in Great Britain. He preached in two Liverpool pulpits on the following Sunday.

—Mr. Baldwin the well-known missionary of Morocco has recently held some special services at the Soldiers' Institute, Gibraltar. Much blessing has attended the effort.

—Three undergraduates at Cambridge have volunteered to accompany Mr. Douglas Hooper, of the Church Missionary Society, on his return to his work in East Africa in January next.

—There are, says *The Canadian Independent*, about one thousand Christian Chinamen connected with the Congregational churches of California and Oregon, mostly the fruit of the "Sunday-school" system, as practised in their case—one scholar to one teacher. These converts have formed a missionary society, and have sent two missionaries back to China, one a native.

—At the request of the family, Dr. George Smith, of Edinburgh, has undertaken to prepare a memoir of the late Dr. A. N. Somerville. Dr. Donald Fraser is preparing a memoir of Lady Kinnaird.

—Rev. Dr. Ashmore is one of the ablest advocates of foreign missions in America. The best years of his life have been spent in China, and upon matters relating to that country he is a recognised authority. For some time past he has been rousing missionary enthusiasm in the Baptist churches, associations, conventions, and seminaries. It is now reported that Dr. Ashmore will once more leave America with a large party of missionaries, who sail before long for Japan and China.

—The "'Florence' Night Mission" in New York was recently the scene of an unusual gathering, says a writer in the *Christian*. A four days' Holiness Convention was held. About one hundred professed conversion, or the reception of a baptism of the Spirit for service. The convention was addressed by Mrs. Palmer, now in her eighty-fourth year, still bright and active in work. As she took her place, about twenty-five girls who were recently among the fallen sang a song of welcome. Rev. Dr. Wilson. of St. George's Episcopal Church, gave an admirable address on "Righteousness." Many ministers and evangelists were present. Nothing like it has been seen in such a neighbourhood before. There is a great desire manifesting itself in New York for power from God.

—Rev. S. A. Selwyn, vicar of St. James', Hatcham, is on his way to West Africa, where he goes for six months, to undertake special missionary work in connection with the C.M.S. Mr. Selwyn is making this departure as an experimental step, in the hope that God may prove to him that he is fitted for a missionary career, in which event he would resign his living, and surrender himself entirely to work abroad. Such an event, remarks *The Rock*, is a noticeable one, and we trust he may have many imitators.

—Mr. Moody was present at the State Y. M. C. A. meeting at Topeka, Kansas, last month, says the *Christian Cynosure*. The farewell meeting was one long to be remembered. Just in front of the platform sat Charles L. Helmick, Charles E. Mails, and E. Kingman, of Kansas, and R. Codding, of Nebraska, all of whom leave America in December with Rev. H. Grattan Guinness of London, as pioneer missionaries to the Soudan, in Africa. All spoke briefly and gave their parting messages to the young men of Kansas. Their words touched many hearts, and their spirit of devotion led many to consecrate their all to the Master's service. Probably the most striking feature of the convention was the spirit of prayer which seemed to prevail everywhere.

—Rev. Dr. and Mrs. H. M. Scudder, formerly of Plymouth church, Chicago, have been compelled, through the illness of the latter, to leave their self-sought scene of usefulness in Japan, and have returned to Southern California.

THE WEEK'S GENERAL NEWS.

—It is intended to build a hospital for women, officered by English ladies, at Lucknow, in memory of the late Lady Kinnaird, who took a great interest in the women of India.

—A dreadful accident occurred at Trichinopoly on Sunday, when some men were manufacturing fireworks for Prince Victor's tamasha on Wednesday. In one of the rooms of the old Nawab's palace, now used for public offices, a lot of gunpowder was lying about, ready to be converted into fireworks, an explosion took place and one man was killed, and another seriously wounded.

—Mr. Justice Birdwood has taken advantage of his furlough to get himself admitted as a barrister of Lincoln's Inn. He was formally called to the Bar on Monday, the 18th November. A Parsee student of Oxford, Mr. Pestonjee Sorabjee Kotaval, and a Hindoo, Hara Lal Mukerjea, of Calcutta University, were called on the same occasion.

—The Nizam's Government have sanctioned the appointment of Lady Commissioners for taking evidence in the Zenanas. The Commissioners must possess a knowledge of Urdu, Persian, Arabic, English and law. At present only one or two will be entertained, and will be given a handsome salary under a two years' convenant.

—Lord Reay opened the Municipal Technical school at Poona on the 9th inst., when he made an elaborate speech reviewing his policy in connection with primary, higher, and technical education.

—The importation of Australian horses into Calcutta this season promises to be less than last year's, when the normal quantity was swollen by the large arrivals from New Zealand. That country appears at present to have no surplus to send. Approximately the total importations of 1888 were about 3,800; those of this season will probably not exceed 2,500.

—A German artist at Simla has recently introduced a novel idea; it is the photographing of dinner and evening parties by the aid of a magnesium light. The process is instantaneous and highly successful, says the *Anglo-Indian Advocate*.

—Another naphtha fountain has been struck at Baku. A new pipe-line is in course of construction which will deliver 150,000 poods a day at Baku from the wells at Balachani.

—The Keith-Falconer Mission has rescued fifty slave-children of the Galla race and put them under Christian training.

—The Cathedral Church of the Central African Mission at Zanzibar is built on the site of the old slave market.

—The first electric type-writer is being worked between the offices of the Central News and one of the evening papers in London. This machine, instead of giving out a tape, delivers an upright sheet printed across or in column, and it is claimed for it that it is unequalled for speed, accuracy, and simplicity.

—The island of Tristan d' Acunha, in the South Atlantic, was recently visited by Captain Fearon, of the ship Dawpool, says a contemporary. In a letter sent to his friends at Cockermouth, he gives an interesting account of what he saw. The island is only six miles across; and, with the exception of a very small portion, it is uninhabitable. On that patch some eighty people, descendants of English soldiers from the Cape of Good Hope, and a few negro women, who were afterwards imported, eke out an existence, although they are often without some of the necessaries of life. When the inhabitants saw Captain Fearon's ship lying off the island, some of them went to it in small boats. They had some vegetables with them, which they eagerly bartered for flour, tea, coffee, and sugar. One of the men in the boats was a venerable old greybeard, a

native of Holland, aged eighty-two. He was wrecked on the island fifty-two years ago, and has remained there ever since. Captain Fearon was surprised to find on the island the Rev. G. H. Dodgson, of the Chestnuts, Guildford, Surrey. He has been there for eight years, ministering to the inhabitants of this lonely island without fee or reward. The inhabitants are discontented, and expressed to Captain Fearon a hope that the British Government would remove them to a more favoured region. They said all the Government did for them was to send a man-of-war once a year, and this was their only communication with the outer world.

—Grain riots have occurred at Tanjore, Kumbakonam, Madura, Trichinopoly, and Srirangam, due to scarcity of grain and high prices. A number of arrests have been made. The origin of the riots was that grain contractors had large contracts to fulfil with Ceylon, and fearing short supplies to carry out contracts restricted local sales.

—The Postmaster-General and Director-General of Railways are to confer together shortly regarding the expansion of special train service from Bombay when the English mails arrive late.

—Coal is coming into general use in Simla this winter. The Municipality are selling it at Rs. 1-12 a maund, and many people consider it cheaper to use than charcoal or wood; the price of these latter having risen considerably this season.

—At the end of last year the number of persons of all races engaged on the Indian railways open for traffic was 243,585, with 14,462½ miles of rail, and 2,096 stations. Natives form 95.78 per cent. of the entire body of servants.

—A society for missionary work among the Norwegian Laplanders was formed in Norway in 1888. It has sent out two itinerant preachers to visit the people in their huts and tents, and has begun publishing parts of the Bible and other books in their language.

—The Italian Government intend to take steps to make Rome a seaport by cutting a ship canal, 88 metres wide and 10 metres deep from the Tiber, at a point just outside the city walls, to the sea at Castel Fusano, a distance of about eleven miles. The canal will probably be constructed by an American company, and the estimated cost is £2,750,000.

—The Cherokees of the Indian Territory have dedicated a seminary for girls which cost them 200,000 dollars.

—A late issue of the Canadian *War Cry* gives an interesting account of a gathering at the Salvation Army's Rescue Home at Toronto. The Army is evidently doing a good work among the fallen there.

—In October the missionary students in about forty seminaries were represented by 700 delegates at their annual meeting, which was held this year in the First Methodist Episcopal Church of Chicago. The topics discussed were "Neglected Fields," "Denominational Comity in the Home Field," "The call for lay workers in the Foreign Field," "The Work and Worth of the Medical Missionary Society," "The reflex influence of Missions," and "The relation of Faith to Missionary success," etc. There were interesting discussions and great enthusiasm. These meetings are well calculated to increase the number of missionary workers, remarks the *Gospel in all Lands*.

—The Rev. J. Tonjoroff, pastor of Philippopolis, in opening a new school building at Sistof in Bulgaria, said he was very glad that he learned the trade of baker when he was a young man in Samokov, his native place, for when, in 1870, he was called to preach in Bensko, in Macedonia, he found there were no public ovens there, as in other large towns, so that his knowledge of bread-making was of great value to him.

—The *Baptist* of Nov. 22nd says: Near Sittingbourne you can pluck violets in the open; you can see cherry trees budding at Bredgar; and in a neighbouring village there is a field of poppies in full bloom. A newly-built yellow-hammer's nest, containing three eggs, has been discovered in a Northampton garden.

—Ararat, which is about 5,000 feet higher than Mt. Blanc, was ascended this autumn for the first time by a girl.

—Two extraordinary cases of somnambulism are greatly exciting psychologists in Berlin, says the *Methodist Times*. A brother and sister have suddenly been attacked by somnolency. It began with the eldest of the two, a boy of eleven years, and a few months afterwards his sister was seized. Whilst playing and in school they suddenly fall asleep; also whilst walking, standing, or speaking, so that they do not finish their sentences. If they are put to bed and afterwards awake they try to continue the conversation which was broken off by sleep, and answer questions which were then asked them. If they are not put to bed they continue with what they were doing when awake. For instance, in the street they continue to walk on, and always arrive at their destination.

—The *Medical Record* gives a cure, or rather a preventative, of sea-sickness, which, it is claimed is infallible if persevered in. At soon as giddiness, nausea, etc., appear, the patient has only to shut his eyes and begin to make deep and slow inspirations and expirations. In a few moments (sometimes after three or four respiratory cycles) the symptoms disappear, to yield to a comfortable subjective sensation. On their reappearance the same procedure is repeated again and again. If the recurrence be rather frequent, it is better to perform the procedure in a recumbent posture, with eyes closed. The respirations should be at the rate of 20 a minute.

—The following is the summary of the Bombay Presidency season reports for the past week:—Rain during week in one taluka of Belgaum; more needed for late crops in Ahmednugger and parts of Khandeish, Nassik, Poona, Satara, Sholapore, Bijapore, and Belgaum. Standing crops in two talukas of Hyderabad slightly damaged by locusts, in one of Poona withering for want of moisture, and in two of Poona and Sholapore diseased. Exotic cotton in one taluka of Dharwar blighted. Crops otherwise good. Cotton prospects good, except in three talukas of Broach. Harvesting of early and sowing of late crops, including opium in Baroda, progressing generally. Fodder scarce in one taluka of Khandeish and Dharwar and two of Nassik. Water insufficient in one taluka of Nassik.

—The total number of deaths registered in Bombay during the week ending 10th December 1889 was 384, equal to a death-rate of 20·93 per thousand per annum as against 452 or 24·56 the previous year, and 406 or 25·96, the average over the past five years. Of the total number 113 died from fever and ague; 1 measles; 1 cholera, 2, dropsy, 67 phthisis, 28 diseases of the nervous system, 56 affections of the respiratory system, 18 diarrhœa, 8 dysentery, 18 stillborn, 40 old age and debility, and 3 accidents and violence. The classified list shows the deaths as follows:—Bhuddist or Jain 18, Brahmin 11, Bhattia 5, Hindu of other caste 168, Hindu out-caste 37, Mussalman 101, Parsee 24, Native Christian 12, European 4. The number of births registered was 250 as against 371 in the corresponding week of last year, 369 and the average over the past five years.

—The rate of exchange is 1s. 4 29-32d.

—The P. and O. S. N. Co.'s s.s. *Clyde*, with the outward English mails of the 29th ult., left Aden for Bombay at midnight on Tuesday.

WILL THERE BE A WATER FAMINE IN BOMBAY?

Next Tuesday at the Girton House Y. M. C. A. (near Grant Road Station), Bombay, there will be a paper read on the Bombay water supply, a subject of considerable interest to the inhabitants of Bombay at the present time, when so much has been said about a prospective water famine. The subject will be illustrated by specially prepared maps. The meeting will commence at 8 p. m. There will be no charge for admission. The members and the associates of the Bombay Y. M. C. A. intend to visit the Vehar lake on the Saturday following.

NEWS BY TELEGRAPH.

London, December, 6th: The reply of the Portuguese Government to Lord Salisbury's despatch, regarding the territory on the Zambesi, hopes that England will not attempt to override the just claim of Portugal, and expresses a desire for an amicable delimitation of the respective territory.—Mr. Jefferson Davis, formerly President of the Confederate States of America, is dead.—The men employed in the gas works of the Manchester and Salford Corporations have struck owing to the employment of non-Unionists. In the meantime the supply of gas is failing.

Zanzibar, 6th: Owing to his defective sight, Emin Pacha walked out of a window of the house in which he was staying at Bagamoyo, and fractured his skull. His condition is most critical. Latest accounts state that Emin Pacha is slightly better, but that he has sustained severe internal injuries.—Mr. Stanley and his party arrived here to-day.

Vienna, 6th: The remarkable influenza epidemic which has been hampering business throughout Russia has now spread to Vienna.

London, 7th: The South Metropolitan Gas Company are storing provisions and erecting lodgings inside the works for those men in their employ who refuse to join the strike, which begins on Friday next. Manchester was last night in a state of semi-darkness owing to the strike among the gas stokers.—A Frenchman has bequeathed to the Pope the sum of seven hundred thousand pounds sterling.

Zanzibar, 7th: The latest accounts regarding Emin Pacha's condition state that he is decidedly better.

London, 8th: A number of manufactories at Manchester are closed owing to the want of gas caused by the strike among the stokers.—The imports into Great Britain for the eleven months ending 30th November are forty millions sterling, and the exports twelve millions sterling higher than the corresponding period of last year.

Berlin, 8th: Drs. Leyden and Bergmann have gone hastily to St. Petersburg in order to attend the Czar who is suffering from inflammation of the lungs.

London, 9th: Lord Harris, replying to a congratulatory address from the Conservatives at Canterbury on the occasion of his appointment as Governor of Bombay, said that his acceptance of the post was in a great measure due to his sincere affection for India and her people based upon family associations.—The stocks of oil and candles in Manchester and Salford are almost exhausted, and many of the churches there had to be closed yesterday evening for the want of lights.—Different Union meetings were held in London yesterday, at which it was resolved that all the coal porters in London should strike next week and support the gas stokers.—The epidemic of influenza is spreading in Berlin, Vienna, and elsewhere on the Continent. Two fatal cases have occurred in London. Four hundred people have been attacked with fever in Paris. It is feared the influenza epidemic has spread to France.

Constantinople, 9th: Karatheodori, the Prince of Samos, and not the member of the Council of State of that name, is the newly appointed Governor-General of Crete.

Paris, 9th: The Chamber of Deputies have finally decided in favour of the validity of M. Joffrin's election for Montmartre.

London 10th: The prospects of the strike amongst the gasworkers are causing great disquietude, and trouble is feared. The police are carefully guarding the works. The sympathies of the public are stated to be with the Company.

11th: The strike of gasmen in Manchester and Salford is collapsing.—Night work has been stopped at Woolwich Arsenal owing to the gas stokers there having struck.—The South Metropolitan Gas Company having finally refused to compromise, the workmen have appealed to the public to support them in their struggle. The threatened simultaneous strike on the part of the coal-porters will, it is believed, be averted.—Mr. Macdonald, manager of the *Times* newspaper, is dead.

12th: Lady Harris will go to Bombay with her child, a few weeks in advance of the new Governor.—The ex-Empress of Brazil has been informed that her jewels, comprising some of the finest Brazilian diamonds in the world, have been stolen.—The Queen has telegraphed to Mr. Stanley:—"My thoughts have been often with you and your brave followers, and I congratulate you all including the survivors of the band of brave Zanzibaris who displayed such devotion and fortitude in this marvellous expedition. I trust that Emin Pasha is progressing."—The gas-stokers south of the Thames have struck. The employers have agreed to the demands of the coal-porters, with the exception of one gas company where the men are on strike.

SO NEAR TO THE KINGDOM, AND YET OUTSIDE!

At Grant Road M. E. Church, Bombay, on Sunday evening, Rev. J. E. Robinson preached an impressive sermon from the words of the Lord Jesus Christ to the scribe who answered discreetly, as recorded in Mark xiii. 34: "Thou art not far from the Kingdom of God."

He commenced by defining the Kingdom of God as the realm of the Holy Ghost, in which the will of God is recognised as the rule of life. To be a subject of this Kingdom is to be a saved man. None but the saved are entitled to be considered subjects. There is only one way of entering into this Kingdom. The King stands at the door saying, "Except ye be born again ye cannot see the Kingdom of God." It is said of the ancient city of Troy that it was walled all round, and had only one gate. No matter from what side you approached it, you must go all round till you reached the gate. To be born again is the foundation fact of the Christian life. He (the speaker) numbered among his friends, a Christian man who was baptised by the Bishop of London and confirmed by the Archbishop of Canterbury, but even that did not admit him to the Kingdom; it remained for him to be converted when he came to this country by a humble Methodist preacher. It is a mistake to substitute any of man's doings for what the Holy Spirit does. The most solemn rites and ceremonies are no substitute for the work of the Holy Ghost.

The privileges and blessings of this Kingdom it has not entered into the heart of man to conceive, the apostle Paul tells us, but he does not leave off there, as we often do, thinking he refers to the rewards and joys of the next life. He goes on to say that God *hath* revealed them to us by His Spirit. The subjects of this Kingdom can speak of peace in this life; of the joy of the Holy Spirit in their hearts; of fellowship and joint-heirship with the Son of God; of grace for this life and glory for the life hereafter. Grace has brought salvation nigh to us, and teaches us how we may live to please God and array ourselves in the beautiful garments of holiness provided for us.

The distinguishing marks of the Kingdom of God are not meat and drink, but righteousness, peace and joy in the Holy Ghost. Peace with God; peace in God; joy in the Holy Ghost. The Kingdom of God is within you. Not in pomp, power, ordinances or rites. It is a Kingdom of souls, not bodies. It sets the soul at liberty, saves our hearts from sin and from the power of the devil, and transforms us by the renewing of our minds.

Every one is either inside or outside of this Kingdom. But as we recognise from the words of the text there are degrees of nearness. It may be said of one rather than of another that he is near. This scribe seems to have rightly recognised the unity of the Divine Being, and to have apprehended the nature of true religion; to have realised that true religion consists of love. Can you find in all the Word of God a truer definition of true religion? The scribe was in earnest. He was not a caviller. He was in search of truth, and yet he was outside. We do not know what he did, but it would have been better for him in the end if he had never listened, than that he should turn his back to the teaching of the Son of God. This man is a type of a very large class in these days. There are many who have a great respect for God's truth, much sympathy with religion, and much to draw us to them. Yet knowing they have not been born of God, we know they must be outside. This message is a trumpet blast to such to turn and come to God for pardon, peace, and life.

The speaker concluded by warning his hearers not to trust in morality for their salvation. Morality was an excellent thing, but it was like offering a man in a well an excellent ladder to get out with, that only reached half way up; or like the cowries and glass beads used as currency in some parts of Africa, they would be no use as a medium of exchange in Bombay, New York, or London.

SONGS IN THE NIGHT.

"*What time I am afraid, I will trust in thee.*"
"*I will trust,* AND NOT BE AFRAID."

By Mrs. C. H. Spurgeon.

When the master of the house—the "husband"—is away, we lonely ones at "Westwood" realize in an especial manner our complete dependence on the Lord for safeguard and protection both night and day. We know that the tender committal of home and its inmates to the Father's care, when the farewells are said, is always renewed and repeated by our absent one; and at our own evening worship the prayer that He will "hide us in the shadow of His hand" while we sleep, and guard us from all evil, is never likely to be forgotten or omitted.

But, notwithstanding this actual appeal to the Preserver of men, and a conscious belief in His love and power, I had lately acquired a foolish habit of lying awake in the night-watches, with ear intent to catch the faintest sound, heart ready to beat wildly if but a window-sash shook in its frame, and every nerve on the alert to assert itself in throes of painful alarm at the least indication of any unusual movement.

What if Punchie's fierce bark were to ring through the house in the darkness, or the sharp peal of the alarum should give sudden warning of the approach of danger? What if evil men should try to "break through and steal," or a spark unwittingly dropped, and smouldering long, should at last burst into flame, and quickly enwrap us in a fiery and fatal embrace? To tolerate such imaginings was to be tortured by them, and I suffered greatly, till some nights ago the dear Lord ended all this for me, and sent so blessed a ray of enlightenment into my "dark place," that at once I laid my head down on the pillow quite comforted. My painful care for the house and its inmates was all gone, because *He* cared for them; my watchings were over, because *He* watched; my fears were all allayed, because faith in *Him* was triumphant and complete!

And it came about somewhat on this wise: The two texts which I have placed at the head of this paper had been much on my mind during my wearisome nights; but they had evidently not then found entrance into my *heart*. I had thought of them without fully realizing their depth of blessed meaning; they had lain on the outside of my soul as fair lilies lie on the surface of a pool; but now I was to discover that they were fast anchored by strong roots in the exceeding great and precious promises of my God.

In a moment there dawned upon me the possibility and blessedness of being absolutely without fear *because I trusted in Him*. "*What time I am afraid.*" "Yes," said I, "that is just now, dear Lord, when the creaking of furniture startles me, and the very thought of the bark of a dog strikes terror into my heart." "*I will trust in Thee.*" As I said it, deliverance came. "Do I *really* trust in God?" I asked of myself; and I could steadfastly reply, "Yes, blessed be His Name! I do trust Him; and I know He can keep us in perfect safety; moreover, I am assured that He never fails those who put their trust in Him." There came a pause, the light had broken in, and I was wondering at the fast-fleeing shadows. "Now surely, my heart, thou canst go on with the other text, and boldly say, 'I will trust, AND NOT BE AFRAID.' What sort of trust dost thou call this, that wakens, and listens, and imagines all sorts of evil, instead of calmly sleeping and resting in the sheltering arms of the Blessed One? If thou dost honestly trust Him, thou shouldest certainly not be *afraid*; for thy faith should deal a death-blow to all thy fears." And it did, dear reader; then and there I gave up all my nervous apprehensions. I surrendered myself and all my belongings to the Father's keeping, and I have had no more gloomy fancies, or midnight watchings. I have laid me down in peace and slept, because He only has made me to dwell in safety; or if any wakeful hours have come, my mouth has praised Him with joyful lips, while I remembered Him on my bed, and meditated on Him in the night-watches.

Why do I tell such a simple little tale of personal and private experience? Well, just because it was a real and blessed fact to me, and I think that the relation of such instances of God's tender care and love, in even the minor matters of daily life, not only helps some of His timid and distressed ones to cast their burden on the Lord, but is also graciously accepted by Him as a grain of sweet incense laid on the golden altar to His praise and glory by His grateful child.

If any courageous and lion-hearted people fail to understand my terrors, there are others who, having groaned under the pressure of like irrational disquietude, will sympathize with me in my past bondage, rejoice in my emancipation, and take heart of grace themselves to seek from the Lord by simple faith as complete and perfect a deliverance as His mercy has accorded to me.

There are many seasons in a Christian's life when he is "afraid" with much more need and reason than I could urge for my nervous alarms; but there never can be a day, or an hour, or a moment, when he may not "trust" his God absolutely, perfectly, totally; and, as surely as he does that, so surely will faith overcome fear, trust will lift him over the trial, confidence in God will end the conflict. Not to night-watchers only, but to those who, day and night, find fears and foes to fight with, do I lovingly commend my two "Songs in the Night," to be sung in any time, and to any tune—

"What time I am afraid, I will trust in Thee."
"I will trust, and NOT BE AFRAID."

SUNSET AND SUNRISE.

How beautiful was the closing scene of Augustus Toplady's life: "Sickness is no affliction," said the saintly pilgrim, "pain no curse, death itself no dissolution." To one who enquired whether his consolations always abounded, it was replied, "I cannot say there are no intermissions; for if there were not, my consolations would be more and greater than I could possibly bear; but when they abate they leave such an abiding sense of God's goodness, and of the certainty of my being fixed upon the eternal rock Christ Jesus, that my soul is still filled with peace and joy." Happy hymnist! He now realised the full meaning of his own lines—

Rock of Ages! cleft for me.

A BOY'S PRAYER.

"O, God! bless father and mother, and sister Mamy, and please make my boots go on easy," was the prayer of a little boy who prayed for what he wanted. He did not use a great deal of circumlocution—praying for things he did not want. His boots were the things that troubled him most; and it was very natural he should tell his Father about them.

To be sure they were only boots—low, earthly things, that many good people would not think fit to carry to the throne of grace. Not so thought the little boy. He thought he had a right to go to his Father with anything that troubled him. Maybe his pinching boots had put him in a bad humour. At any rate he wanted them to "go on easy," and why not pray for the things he wanted?

Mysteries in religion are measured by the proud according to their own capacity; by the humble according to the power of God.

INTERNATIONAL BIBLE STUDY.

FOURTH QUARTER. LESSON XII.

Sunday, December 22nd. 1 *Kings.* xi.: 26-43.

SUBJECT :—Close of Solomon's reign.

Golden Text.—Fear God and keep His commandments, for this is the whole duty of man. Eccles. xii: 13.

The Golden Text for this week appears to show us how a man may be a sort of religious finger post, pointing the road to others but not making any progress therein himself. Solomon the preacher wrote these words, and yet he was himself living in open disregard of God's commandments, as we saw in our Bible study last week. No wonder that the Lord Jehovah was displeased with Solomon, and told him that though for David's sake the kingdom should remain his to the end of his life, yet in his son's time the kingdom should be rent in pieces, and only a small part should remain in his family.

The close of Solomon's reign is thus summed up by a careful analyst of Scripture. "Before the close of his reign Solomon had erred egregiously. Forgetting the King of heaven, he assumed all the airs, and stooped to commit the unworthy deeds, of a despot. He had forsaken, or at least disgraced, the religion of his fathers; he had established the abominations of the heathen in God's own city; he had given himself up to the injustice of tyranny, lading his people with a heavy yoke, and chastising their complaints with a heavy lash. The people were ground down with heavy exactions and forced levies of labour. Affection for such a prince was impossible. The minds of the people were alienated from the house of David, and the seeds of that rebellion were sown which afterwards led to the dismemberment of the kingdom.

"At the head of this disloyalty was Jeroboam, son of Nebat; and without the kingdom, Hadad the Edomite, and Rezon of Damascus, came forward as the adversaries of Solomon. All these evils were from the Lord. He was most offended by the ungrateful impiety of one whom He had blessed with such abundance, and therefore He was angry with him and punished him (1 Kings xi.). Such were some of the gloomy spots which sullied the setting glories of this peaceful and prosperous reign. For David's sake Solomon was permitted to keep the whole kingdom till his death; but every hope which he might indulge for the future was blasted by Jehovah's stern denunciation:—'I will surely rend the kingdom from thee, and give it to thy servant.' Solomon's reign is never referred to in the subsequent books of the old Testament."

God raised up an instrument by Solomon's own hands to effect this punishment on his family. Jeroboam was the son of a widow, an industrious young man, and a man of valour. Solomon, who was always looking out for clever and industrious people to fill good positions in his kingdom, seems to have been attracted to this young man, and to have promoted him. In this respect Jeroboam is an example of persevering industry, but while he is an example in that respect and an illustration of the truth that "a man that is diligent in his business shall stand before kings;" in another respect he is a warning to us, as his after career shows that a clever and industrious young man is of little permanent account unless his heart is imbued with the fear of God and the love of right principle. One Daniel is worth a hundred thousand such as Jeroboam, who is known through all history as the man "who made Israel to sin." Seventeen times he is mentioned afterwards as "Jeroboam the son of Nebat who made Israel to sin."

But at the period with which we are now concerned Jeroboam had all his life before him. He was just promoted by Solomon to be the ruler over the house of Joseph. He had on a new coat when the prophet of the Lord, Ahijah the Shilonite, met him, and seizing his new garment tore it into twelve pieces, and giving ten of the pieces to Jeroboam, gave him thus the first intimation that the Lord intended him to be king over part of Solomon's kingdom. By the mouth of Ahijah the Lord re-iterated to Jeroboam the conditions on which He would allow him to keep the kingdom, and establish him and his house upon the throne, the same conditions which had been given to Solomon and violated by him (v. 38).

Strange, we say, that he should go on to disregard this in his after life, but is not Jeroboam a picture of every Sunday scholar and every church goer who comes to learn God's word from week to week, and yet goes away and lives as if he had never heard it. In the epistle to the Romans, Paul says of such, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Read Romans ii. 1—16. Paul also says of the scenes and characters of Old Testament history "that all these things happened unto them for ensamples and they are written for our admonition upon whom the ends of the earth are come." Let us learn from the history of Jeroboam that while industry exalts, ambition destroys; that industry and cleverness without the fear of God and a heart set upon doing His will, will only lead to the more sure destruction and reprobation of its possessor. Let us come to God for a new heart washed white in the blood of the Lamb, and for the power of the Holy Spirit in our lives that we may by His gracious life flowing through us, really "fear God and keep His commandments."

A MODERN MIRACLE.

A singular character, well-known in the West of England some few years ago, was "Foolish Dick." It was no twithout reason that people gave him that name. In early life he was enough of an idiot to be unequal to any labour that required a tolerable amount of regulated thought or skill. But he proved to be one of those whose history strikingly shows the quickening, expanding, and regulating power of vital religion on the human intellect, even in its nearest approaches to hopeless idiocy.

Dick was one morning on his way to the well for water, when an old Christian man who was leaning over the garden gate said, "So you are going to the well for water, Dick?"

"Yes, Sir."

"Well Dick, the woman of Samaria found Jesus Christ at the well."

"Did she, Sir?"

"Yes, Dick."

That was enough. A quickening thought had struck into that half awakened mind. The thought worked; and when he came to the well, he said within himself, but loud enough to be heard by his Saviour, "Why should not I find Jesus Christ at the well? Oh, that I could find him! Will He come to *me*?" Yes, his prayer was heard; and Dick returned bearing his full pitcher; but bringing in his heart too, the joy of which, Jesus said, "It shall be in him a well of water, springing up into everlasting life."

From that hour Dick "left his watering pot," and gave himself up to the work of telling his neighbours the story of his conversion, and indeed to the work of preaching Christ, in his way, in discourses marked by strong sense, warm feeling, and stirring appeals to the sinner's conscience and heart. Every faculty of his mind, and all the passions of his soul now seemed to unfold new powers and fresh life. He was verily born again. His memory soon showed marvellous power. To hear a chapter in the Bible or a hymn read to him, was to know it, and to have power to reproduce it. His new gifts were used for Christ. He went forth as an itinerant evangelist; going without purse or scrip; and through a life-long pilgrimage round and round his native county, he went everywhere preaching Jesus. He never lacked food or raiment: and when he entered into rest, many happy spirits hailed him as the instrument of their salvation. He was indeed a pilgrim preacher, rude and unpolished, as some thought, but certainly taught of Christ. The "pilgrim's hymn" was always in keeping from his lips. It was his favorite hymn, and every home that welcomed him had its hearth cheered by his music. He would sit and wave to and fro, and sing, in a way that set forth the elegant simplicity of the lines—

No foot of land do I possess,
No cottage in this wilderness;
A poor wayfaring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

LORD RADSTOCK AND YOUNG PEOPLE.

Among Lord Radstock's addresses in Bombay last week was one to young people at the Lodge, Girgaum. The audience consisted largely of Native Christian scholars.

The meeting was opened by singing

How sweet the name of Jesus sounds.

Lord Radstock spoke of Christian joy, exhorting those who had given their hearts to the Saviour, always to rejoice and praise the Lord. If as Christians we were not living in an attitude of praise, there must be something wrong with us.

Another hymn was then sung, and Lord Radstock gave an earnest address, setting forth the happiness, privileges, and peace of a Christian life. He illustrated the difference between being in Christ, saved, and those who are trusting in themselves, by a parable of the palace of the Czar of Russia. A man might have heard of the Czar, and seen the outside of his palace; but if the Emperor, meeting him one day in a sad, suffering, worthless condition, took him into the palace and treated him as one of his family—that would illustrate the vast difference between being in Christ, and only knowing about Him.

Lord Radstock also spoke of people trying to build their own tower of Babel by good deeds, prayer, and daily reading the Bible, hoping by these means to reach heaven. But God always threw such towers down. There was no way to heaven but through the surrender of ourselves to Christ, and our life, love, and trust to Him, asking Him for everything we want. He (Lord Radstock) often had to go a hundred times a day to His Father to ask for counsel. He compared prayer to a telephone, when the prayer was sent and responded to by a member of the same family, and yet without a personal sight of each other.

The speaker then referred to his own eight children all having been converted to God in early childhood—one as young as four years old. At one time one of his little girls was taken suddenly and seriously ill, when her brother with much earnestness knelt and said—"Lord, I have asked you three times to make Connie well," praying in faith, believing in God's power to heal. The little one shortly afterwards recovered.

Lord Radstock spoke also of temptation; and said that the only refuge in seasons of temptation was to go straight to Jesus. He beautifully referred to Christ's power to keep those who trust in Him from falling. He pleaded with all to give their hearts and lives to the Saviour.

One there is above all others,
Oh, how He loves,

was then sung; and a meeting in which the Gospel was fully, simply, and lovingly set forth was closed with prayer.

Prince Oscar of Sweden, who renounced his Royal rights in order to be able to marry Miss Ebba Munck, recently saved three persons from drowning. Several persons had been thrown into the harbour at Karlskrona by the capsizing of their boat, and would inevitably have been drowned had not the Prince jumped into his own boat, rowed quickly to their rescue, and at considerable risk pulled them one after the other on board.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Incumbents: Rev. R. A. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL MEETINGS IN ENGLISH.

To-night, at 8 o'clock, and every night this month, at the General Assembly's Institution, Kalbadevi, Bombay. All are welcome.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

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SATURDAY, DECEMBER 14TH, 1889.

NOTES AND COMMENTS.

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."

It will be noticed in the lengthy and painfully interesting letter by Dr. Morison upon opium smoking in India (which we reprint on page 10) that he was astonished when he began to make enquiry, to find how great an evil had been silently spreading among the people for whose eternal welfare he labours. He says—"I began to realize, for the first time in my life after 12 years' residence in Rampore Beauleah, that there were forces at work under my very eyes that were swiftly and surely bringing ruin and degradation upon innumerable families in India, and that, account for it as we may, our Government was responsible for fostering and propagating this demoralizing plague." Again, in another part of his letter he says—"I came home sick at heart and depressed in spirit, musing on the terrible facts that had been growing up around me *all unnoticed and unknown*." There can be no doubt that similar enquiries by others of our missionary brethren would result in similar revelations to them. They have been, naturally, so absorbed in preaching the Gospel, that they have remained uninformed upon an evil, and a hindrance to the Gospel, the existence of which they did not suspect. It may be said without the slightest approach to censoriousness that "while men slept, the enemy came and sowed tares among the wheat" (Matt. xiii. 25). The evil, alas! like that of intemperance, has begun to touch the Native Christian community. But now that light is dawning we may praise God in the assurance that the days of this legalized sin in our midst are numbered.

A Poona correspondent writes—"Lord Radstock, who, as you are aware, has been in our midst, has been the means of strengthening the faith of many a Christian, and has shown to all the blessedness of the new life." He commenced his labours at Poona on Thursday evening of last week, and terminated them on Monday. He spoke at three or four meetings a day. On Sunday he addressed between five and six hundred Native students and others in the theatre of the city.

On Tuesday evening of this week, Dr. J. H. Steel gave a lecture on Darwin at the Wilson College of the Free Church of Scotland, in which he said that the idea of fixity of species, in other words the truth of the account of the Creation, as given in the Word of God, had been a "terrible stumbling-block to progress." The Bible says—"And God made the beast of the earth *after his kind*, and cattle *after their kind*, and everything that creepeth upon the earth *after his kind*" (Gen. i. 25). This expression "after his kind" is also repeated in four other places in God's Book. The hall of the Wilson College would be much better used in holding up Jesus Christ as a model, rather than men like Darwin, who, according to his friend Dr. Steel, "read novels a great deal, even bad ones." We are bound to believe that Dr. Mackichan and his colleagues did not know the line the lecturer intended to take; but we regret that no protest is reported as having been made by the Rev. R. McOmish, of the Scottish Free Church, who was present as a speaker, and who is Secretary of the Bombay Missionary Conference.

If the Lord's work has not prospered in our hands to the extent which we expected, let us be more ready to humbly examine our own hearts to see if the cause of failure is there, rather than to say what might have been if others had done their duty. But let us not be weary in well-doing. If we give way to discouragement the devil has gained his object, and we are going spiritually backward. The weapons of our warfare must be kept bright by use. Look up, brother! and still think of what may be.

Many lovers of the truth in Great Britain are mourning the deaths of Professor Elmslie, and of Dr. Hatch, two men who threw the weight of their scholarship and learning on the side of evangelical religion. The *Methodist Times* says of the deaths of these faithful servants of God that their loss is irreparable. But while God removes His workers, He carries on His work.

We learn that the Government of Bombay have now drawn up a short Bill for dealing with the rain-gambling scandal, which has been repeatedly exposed in our pages. We hope the Bill will become law without delay.

The London *Sentinel* for December (organ of the Purity movement in Great Britain), in its first article contains this significant paragraph—"We learn that the Cantonments Bill (India) has been forwarded to Lord Cross for his official sanction. Believing that this measure is simply a scheme for negativing the Resolution of the House of Commons (June 5th, 1888), condemnatory of the Government sanction and regulation of vice in India, we warn Lord Cross that, in the event of his lending it his approval, he will have the Christian Churches, the House of Commons, and the British people to reckon with. No more audacious defiance of public opinion, as expressed through its Parliamentary representatives, can well be conceived. Under a specious pretence of complying with the fiat of the House of Commons, the Bill is a conspiracy to resuscitate the Contagious Diseases Acts throughout India." Facts are then given in support of this position.

COURAGE, CERTAINTY, WORK, PRAYER.

By C. H. Spurgeon.

Saints need courage for Jesus in these days. May God, in His mercy, make His people bold against scepticism, superstition, and open wickedness! In these days boldness is a jewel, for men are not sure about anything, or they speak as if they were not; and when men are not sure themselves, they can never convince others. A modern-thought gentleman said in a paper, the other day, "We are not all so cocksure as Mr. Spurgeon." No; and the more's the pity. If ministers are not absolutely certain of what they preach, they are not likely to convince others. If you doubt a thing, let it alone till your doubt is solved one way or the other. He that doubts creates doubters. Only he that believes will make believers. In this age of unbelief, if you are to win victories, you must have convictions, and you must have the courage of those convictions, and refuse to bow down before the infidelity of the age. We are called, not to flirt with error and evil, but to fight with it; therefore, let us be brave, and push on the conflict.

The prayer-meeting is, after all, that spiritual power on the mountain-side which makes the workers strong. Do not let the praying work flag; and even if it seems to do so, let Aaron and Hur come to the rescue. Come, and help, with all your might, to keep the rod of the Lord still steady, that the battle of the Lord may be fought out victoriously. Go on, Joshua, and use the edge of the sword: the Amalekites need it. But take heed, you that are on the mountain-side, that *your* service does not cease. Humble men and women, unknown to fame, you may be called by God, like Moses, to hold up his rod, and bring down the blessing. If any of you grow faint, I pray that others may come forward, and keep the rod of God in its place. The prayer-meeting must be maintained at all cost. The communion of the church with God must never be broken. If you visit a factory, you may see thousands of wheels revolving, and a host of hands employed. It is a wonderful sight. Where is the power which keeps all this running? Look at that slated shed! Come into this grimy place, smelling of oil. What is it? It is the engine-house. You do not think much of it. This is the centre of power. If you stop that engine every wheel will stand still. Some good people say, "I am not going out to-night. It is only a prayer-meeting." Just so. It is only the engine. It is everything. Go on board a great ocean steamer, bound for New York. You say, "I have been in the saloon. I have seen the wonderful luxuries provided for the passengers. It is a marvellous vessel." Did you look at her engines? "What! go down that ladder? I saw some black fellows below, stoking great fires; but I did not care for that." Talk not so. If it were not for those sooty stokers the grand saloon and the fine decks would be of no use. Prayer is the engine. It supplies the force. I like to see the engines going—praying, praying, praying, praying! Then the hidden screw, down under water, drives the huge ship, and causes it to speed towards the appointed haven. Keep the Moses part of the work going; and let not the Joshua-work be slack.

Beloved in the Lord, let us hearten one another in our warfare. Let us each stand in his office, and do the part to which the Lord has called us.

My firm conviction is, that the Gospel is as powerful as ever. If we could but get it out of the sheath of so-called culture, and education, and progress, and questioning, and could use the bare, two-edged sword of the old-fashioned Gospel upon the hearts of men, we should again hear shouts of victory. We have heard with our ears, O God, and our fathers have told us, what work thou didst in their days, and in the old time before them; and if we can get back the courage of the old times, and the Gospel of the old times, and the Spirit of the old times, we shall see a renewal of those wondrous deeds. We must exert ourselves; for Joshua did so. We must lean upon the strength of God; for Moses did so. The two together—active warfare and prayerful dependence—will bring the blessing.

DICKENS IN Y. M. C. A. LIBRARIES.

A correspondent asks us whether the novels of Charles Dickens are suitable for the shelves of the libraries of Young Men's Christian Associations. The answer that they are not, is one that is likely to bring forth a considerable amount of opprobrium from some quarters.

Such an answer is, nevertheless, a correct one. Dickens paints every evangelical as a hypocrite. Stiggins, Chadband, and Pecksniff are persons that we hear of very often from the worldly religious and the unconverted, but very seldom see. The earnest preacher of the Gospel is *always* ridiculed in his works.

A great deal is said of the supposed fact that Dickens was a clever painter of character. So far from this being the case, he was a literary fraud. Take the character of "Cheeryble Brothers" for instance. The original of "Cheeryble Brothers," as is well known, was Grant Brothers of Liverpool. Grant Brothers were earnest Christian philanthropists, men given to much prayer. Dickens takes the philanthropic kindness of their character, and tacks it on to two persons who swear, and are utterly careless about the things of Christ, and so makes "Cheeryble Brothers."

Dickens hated, with a deep and bitter hatred, any outspoken testimony of the power of Christ to personally save. Listen to how he caricatures a Gospel service in "Sunday as it is." He says:

A small close chapel with a whitewashed wall and plain deal pews and pulpit, contains a closely-packed congregation. The hymn is sung, not by paid singers, but by the whole assembly at the loudest pitch of their voices, unaccompanied by any musical instrument, the words being given out, two lines at a time, by the clerk. There is something in the sonorous quavering of the harsh voices, in the lank and hollow faces of the men, and the sour solemnity of the women, which bespeaks this a stronghold of intolerant zeal and ignorant enthusiasm.

The preacher enters the pulpit. He is a coarse hard-faced man of forbidding aspect, clad in rusty black, and bearing in his hand a small plain Bible, from which he selects some passage for his text while the hymn is concluding. The congregation fall upon their knees, and are hushed into profound silence as he delivers an extempore prayer, in which he calls upon the Sacred Founder of the Christian faith to bless his ministry, in terms of disgusting and impious familiarity not to be described. He begins his oration in a drawling tone, and his hearers listen with silent attention. He grows warmer as he proceeds with his subject, and his gesticulation becomes proportionately violent. He clenches his fists, beats the book upon the desk before him, and swings his arms wildly about his head.

The congregation murmur their acquiescence in his doctrines, and a short groan occasionally bears testimony to the moving nature of his eloquence. Encouraged by these symptoms of approval, and working himself up to a pitch of enthusiasm amounting almost to frenzy, he stretches his body half out of the pulpit, thrusts forth his arms with frantic gestures, and blasphemously calls upon the Deity to visit with eternal torments those who turn aside from the word, as interpreted and preached by—himself. A low moaning is heard; the women rock their bodies to and fro, and wring their hands; the preacher's fervour increases, the perspiration starts from his brow; his face is flushed, and he clenches his hands convulsively as he draws a hideous and appalling picture of the horrors preparing for the wicked in a future state. A great excitement is visible among his hearers. A scream is heard, and some young girl falls senseless on the floor. There is a momentary rustle, but only for a moment. All eyes are turned toward the preacher. He pauses, passes his handkerchief across his face, and looks complacently round. His voice resumes its natural tone, as with mock humility he offers up a thanksgiving for having been successful in his efforts, and having been permitted to rescue one sinner from the path of evil. He sinks back into his seat, exhausted with the violence of his ravings. The girl is removed, a hymn is sung, a petition for some measure for securing the better observance of the Sabbath, which has been prepared by the good man, is read; and his worshipping admirers struggle who shall be the first to sign it.

And this is how he describes in the same work ("Sunday as it is") men who have the holy boldness to proclaim the whole Gospel, men like Spurgeon and Booth, who from the early freshness of their young manhood until their present grey hairs have been pulling men and women out of the gutter of sin and degradation. He says thus of those who say with God, "Thou shalt keep holy the Sabbath Day:"

Stern and gloomy enthusiasts, who would make earth a hell, and religion a torment; men who, having wasted the earlier part of their lives in dissipation and depravity, find themselves, when scarcely past its meridian, steeped to the neck in vice, and shunned like a loathsome disease. Abandoned by the world, having nothing to full back upon, nothing to remember but time misspent and energies mis-directed, they turn their eyes and not their thoughts to heaven, and delude themselves into the impious belief that in denouncing the lightness of heart of which they cannot partake, and the rational pleasures from which they never derived enjoyment, they are more than remedying the sins of their old career, and, like the founders of monasteries and builders of churches in ruder days, establishing a good set claim upon their Maker.

Bound up with "Sunday as it is" and circulated by thousands, is one of Dickens' dramas entitled "Is she his wife?" It describes the history of several people who agreed together to pretend to commit adultery with other people's wives and husbands.

We understand that our correspondent has been considerably sneered at by several professing Christians for daring to make a bold stand against the presence of these works in a Y.M.C.A. library. If so, we do not envy the position of these Christian sneerers at the Day of Judgment. M. G.

MISSIONARIES AND THE OPIUM TRAFFIC.

We publish to-day the third list of missionaries who have signed the Memorial to the Emperor and Supreme Executive Council of China, expressing sympathy with them in their past efforts to suppress the opium trade, and emphasising "the importance of acting upon the opportunity presented in the year 1890, under the Additional Article of the Chefoo Agreement (ratified May 6th, 1886), to terminate that Article, and to secure the execution of a new treaty repealing the Tientsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalised importation of opium into China."

The first and second list contained the names of 193 missionaries. There are fifty-two in the

Third List.

John Forgan, Simla.
James Smith, Simla.
G. H. Rouse, Calcutta.
J. W. Thomas, Calcutta.
H. Jensen, Madras.
Jno. Lazarus, Madras.
N. P. Hansen, Madras.
J. J. Lucas, Allahabad.
I. Fieldbrave, Allahabad.
E. Loventhal, Vellore.
John Woodruff Conklin, Ranipet, Madras P.
J. G. Kuchnle, Palghaut, Malabar.
Gustav Peter, Calicut, Malabar.
H. S. Edwards, Calicut, Malabar.
M. Jacobi, Calicut, Malabar.
Fr. Volz, Calicut, Malabar.
G. Kehrer, Calicut, Malabar.
Fr. Rehm, Calicut, Malabar.
C. B. Newton, Ferozepore, Punjab.
R. A. Hume, Ahmednagar.
L. Bissell, Ahmednagar.
W. H. Iliffe, S. A., Bombay.
Edward Butler, S. A., Bombay.
Yuddh Singh (Mitchell), S. A., Bombay.
W. A. Moore, Basim.
A. Haegert, Bethel, via Jamtara, E. I. Rey.
A. Jewson, Barisal, E. Bengal.

Th. Digel, Honawar, Kanara District.
Alfred Th. Teichmann, Madaripore.
G. L. Wharton, Hurda, C. P.
S. Limbach, Kaity, Nilgiris.
W. Lutze, Kaity, Nilgiris,
A. G. Norman, Amritsar.
J. Erhardt, Secundra, Agra.
C. G. Daeuble, Kangra, Punjab.
J. Small, Poona.
W. O. Ballantine, Rahuri, Ahmednagar Dis.
Paul Ott, Mulki.
James C. Perkins, Madura, S. India.
F. Hahn, Lohardagga, Chota Nagpore, Bengal.
Charles E. Molland, Kiu-kiang, China.
Arthur Eason, Kiu-kiang, China.
John R. Hykes, Kiu-kiang, China.
James J. Banbury, Kiu-kiang, China.
Edward S. Little, Kiu-kiang, China.
J. Charleton Steen, Kiu-kiang, China.
Edward J. Blandford, Kiu-kiang China.
Charles T. Collyer, Kiu-kiang, China.
W. B. Boggs, Ramapatam, Madras Pres.
Jai Chand, (J. Lightowler), S. A., Bombay.
Fr. Brauning, Cannanore, Malabar.
A. Gilruth, Ajmere.

(To be continued.)

THE OPIUM CURSE IN INDIA.

Infants Stupefied by Opium Smoke. The Habit spreading from Town to Town.

Since our last issue, says the December *Banner of Asia*, one of our editors has again visited the great Government opium-den in the Chor Bazar (Thieves' Market), Bombay. He went in the company of Dr. Emma Brainerd Ryder, one of the principal representatives in Asia of the World's Christian Temperance Union, of which Miss Willard of Evanston, Illinois, is the president. Another prominent American lady, resident in India, accompanied them. On this occasion there were from one to two hundred occupants of the den, and, lamentable to relate, two of those lying in the opium-stupor were little children, aged apparently four and six years respectively. Dr. Ryder carefully examined them, testing their lungs, &c., to make certain that they had had opium given to them, and then, with her motherly heart fired with indignation, gave the Government licensee of the place such a straight talking to as he had probably never had before. He whined out the usual excuses that the

Government Wanted the Money

&c. &c., but Dr. Ryder appropriately answered him, that that was no reason why he should be the cat's paw of any Government in such disgraceful work.

The same editor took advantage of a recent visit to Poona to inspect some of the dens there. He reports that the Government has licensed dens in the midst of the manufacturing part of the town. Poona is the Birmingham of the Bombay Presidency, and turns out an immense quantity of brass, copper, and iron ware. From enquiries that he made, it seems that the vice has been introduced there through immigrants who have learnt it at the Government-licensed dens in Bombay. He interviewed several of these, and they told him that they were about to petition the Commissioner of the district to supply them with stronger opium, "the same as that used in Bombay." And so the habit is spreading from town to town exactly as was the case in China. Shall India be deluged with *Government* Opium dens?

TEN THOUSAND LICENSED OPIUM SHOPS.

Further testimony regarding the spread of the plague in India.

Having lately learnt on official authority that there are now about 10,000 licensed opium shops in British territory in India and Burmah, Mr. Donald Matheson, Chairman of the English Society for the suppression of the Opium Trade, among his efforts to obtain further information, addressed a letter to Dr. Morison, Presbyterian medical missionary at Rampore Beauleah, Bengal. Dr. Morison has been in charge of the mission at that town for about 12 years. His first reply was to the effect that he knew very little about it, but he would make inquiry. In his next letter he wrote as follows :—

In my previous letter regarding the opium habit in this town, I stated my opinion as one who had never directed special attention to the question. Since then, however, I have visited all the opium and ganja shops in the town, and I am now in a position to state what I have seen and learned regarding the habit of using these drugs.

The first and second shops he entered had no special interest. The second was chiefly for the sale of ganja, a dangerous preparation from hemp.

I visited a third at no great distance, and found an opium den attached. I stepped into the den, and found 12 men sitting down to their pipes. My sudden entrance was followed by a rush for the door, but I stayed them, and told them not to run out, but to tell me all about the habit. Many of the smokers I knew personally, all belonging to the labouring classes. On looking over the smokers I saw that most of them were sallow-complexioned, and one in the last stage of emaciation. I asked what was the effect of smoking upon them. They all, with one accord, said that it dried up their bodies, and the craving for it was such that they could not give it up. They said that "if they gave it up they would die, but, sir, if you would give us some medicine to help us, then we might give it up."

"Yes," said one, "those who go to the gaol, have to give it up and get stout and strong in gaol," "but," added another, "whenever they come out their first pice is spent in the 'goolie' or opium-smoking shop."

I asked how many men came there. They said about 50 or more daily. This was the testimony of the shopkeeper, whose interest it is not to show too large a consumption lest his license should be enhanced. I found none of them willing that these dens should be extended. On the contrary, all the men implored me to do what I could to have them closed, "only let us die first, for if you deprive us of it suddenly we must die." "Ah," said the shopkeeper, laughing, "don't think the Maharanee (the Queen) will close these shops; she gets too much money out of these opium, ganja, and liquor shops to think of closing them." I replied "Not so, you are wrong; if the good Maharanee and the good people of England knew that these shops are demoralizing and destroying the people of this country, they would shut them, and deliver you from the temptation."

My next visit was to another den, a quarter of a mile distant. I counted 15 at their pipes, and others waiting to take up each pipe as soon as it was unused. What shocked me here more than in the previous den was to find that the majority were young men under 25 years of age. Here I saw many whom I knew intimately, but whom I had not suspected of the habit. The lad in charge of the shop was a youth of 18 or 19, pale and thin, with brilliantly black eyes —a characteristic of the opium smoker when under its influence. I asked him how he came to be there. He said he was serving in charge of the shop, and received so much per day—I think he said four annas—of which he smoked the half, and the other half went to purchase food. The next man who was in the act of smoking, told me he too was serving in the shop, and that if he smoked the value of 2d. per day he had usually only 2d. to give to his father and mother for food. Here were two young men in one shop, bound slaves by the fascinating drug! But I had not seen all yet. I turned to a young man of about 21 years of age standing near, and asked, "What are you doing here?" He hung down his head and did not answer. The shopkeeper (*i.e.*, the first boy) said, "Sir, he too is smoking opium." "But," I said, "how can you smoke it when you are not earning any money; you are out of work now (for he had applied to me for a situation as school teacher a few weeks before)?" He replied, "I sometimes get work to do." "No," said another smoker, "his father supplies him with the money, and he smokes 2d. per day, or more, when he can get it." "But," I said, "his father is a poor man getting eight or ten rupees per month, with a large family, how can he afford to encourage his son in this vice?" "Why, Sir, if his father will not give him the money he will commit theft or some other crime to get money, and therefore his father, to save his good name, gives him six or eight pice (2d. or 3d.) per day."

I began to realize, for the first time in my life after 12 years' residence in this town, that there were forces at work under my very eyes that were swiftly and surely bringing ruin and degradation upon innumerable families in India, and that, account for it as we may, our Government was responsible for fostering and propagating this demoralizing plague. And yet I had not seen all, nor sounded the depths of this polluting stream. These two opium dens were on the roadside. I had passed and repassed them for years, and had no idea that they existed at all in the town, for I had never inquired for them.

My next and last visit was to a shop which I had some difficulty in finding. It was close to the river and away from the public thoroughfare, and unlike the others, as there was no opium or ganja sold there. This was only a "smoking den." I was told they could accommodate 30 or 40 smokers. The first man who attracted my attention was a fair-complexioned Brahmin sitting on a stool smoking. I turned to him and asked him how long he had been given to this habit. He said four or five years. I remarked, "You do not seem to have suffered much; you seem stout and strong." He smiled, but made no reply. "Ah, sir," said a withered, emaciated man near me, "he is a rich man's son, and can get milk, ghee (clarified butter), and sweetmeats. Therefore it does not injure him as it does those who are starving, and cannot afford good food." Who was this rich man's son? A year ago a distressed mother appealed to my wife to try and enlist her sympathies in her case. Her second son had taken to opium, and would do nothing to support himself. His elder brother refused to give him money to spend on opium. He broke into his mother's jewel case, stole the jewels, sold some, and gave others away to disreputable women. She could not give her own son up to justice, and she now appealed piteously to my wife to

Tell the Queen to shut these shops,

and not have all their children ruined as her son was. I now saw this rich Brahmin's son sitting in the midst of 25 Mahomedan opium smokers of the very lowest and most demoralized type. I said to him, "Did you not promise me a year ago that you would give up this evil habit?" "Yes, I did." "And why do you not give it up once for all?" "I cannot." "Oh, sir," said two or three voices, "if you can only give us some medicine to help us we will all give it up. Rice is dear, we can hardly get enough for food for ourselves and our children, but we must have the 'goolie'" (opium pipe).

Here I observed some very miserable specimens. I had been accustomed to see at my

dispensaries men and women reduced to skin and bone by malarious fever and starvation, but it has only now dawned upon me that some of these may have been the victims of this loathsome habit. I believe that most of those who frequent these dens have a tale to tell similar to, if not worse than, those I have mentioned. I came home sick at heart and depressed in spirit, musing on the terrible facts that had been growing up around me all unnoticed and unknown. I began to give more attention to those immediately connected with the mission, and found that among our small company there were two opium eaters and two ganja smokers. It seems the habit has become almost universal. At all events, the numbers are far greater than we suspected, and the still more saddening fact remains that it is spreading at an alarming rate. This was the testimony of every smoker I met, without exception.

After I had collected these facts, I was a passenger with the pilgrims going to Prementolla fair. I was among the people preaching and speaking to them, and found the proprietor (contractor) of all the opium and ganja shops in the town a passenger also. I asked him why he was going to the fair. He said, "To sell opium and ganja." "Here it is," said he, pointing to a bag sealed, containing ten seers of ganja, and a parcel containing one seer of opium. "Do you expect to sell all that at the fair?" I asked. "Yes, without any effort." I felt sad to think that all this evil was being done, and that the unsullied name of our good Queen-Empress was associated in the popular mind with such a vile traffic. This man and another, his partner, have had the monopoly of these shops for the last 11 years, if not longer, and he is, besides, a contractor for supplying the gaol with its food requirements.

In publishing the foregoing in the London *Times*, Mr. Donald Matheson adds—"If this account of the opium shops in Rampore Beauleah is representative of the 10,000 in other parts of India, it seems high time that the [Home] Government should give the matter their most serious consideration."

PRIMITIVE PERSONAL RESPONSIBILITY.

By Dr. T. L. Cuyler.

Those first Christians were men and women who understood thoroughly their *personal responsibility* and the power of personal effort. Find, if you can, the appointment of a single "committee" in the Book of Acts. Seven men were indeed, designated to the work of dispensing charities to the poor; but that was done in order to release the others for personal labour in preaching the Word of Life. Very little is said about church organizations. Nothing was allowed to keep man from man; the individual believer from the individual sinner. Peter goes right after Cornelius; Philip talks directly to the Eunuch; Aquila and his wife have Apollos as their "Bible-class;" and Dorcas is a "sewing society" in herself. Amid all the endless prattle about "work" and "lay labour," is there not danger that each Christian will forget that he or she is the bearer of *one lamp*? And if that lamp be well filled, and its light be thrown on one sinner's path, more good will be accomplished than by a whole torchlight procession got up for parade. A crowd is often in the way when an individual is to be rescued. Christ led a deaf man out of the crowd when He wished to deal with him alone. Those early Christians did wonders for God and for a dying world. They accomplished it by the simple method, "*every man to his work.*" Personal holiness made each a *partner* with the invincible Jesus.

Dare to do right; and walk in the light. Beware of that "bold bashfulness," as Fuller calls it, which dares to offend God while it fears to offend man.

ALL ABOUT RAILWAYS.

Sunday Trains.

On our time-tables there is great difference between "week day" and "Sunday" trains; and it is well that it is so. For my own part, I would like to see the Sunday trains decrease like the "ten little nigger boys" of nursery rhyme, until "there were none." But do not let us carry this difference of Sunday and week day into our lives. There, Sunday and week day should always run the same. Some men's religion is all "Sunday trains;" they have no time-table for week days, and consequently no traffic in good works. On the main line of our speech, let us run every day kind words, true words, hopeful words, heavenly words.

A Four-Legged Passenger.

Two aged dames entered our carriage, and after they were comfortably seated, produced from under sundry wraps a pet dog, which they informed us had been the object of their affection for eight years. They were so fond of the animal that they could not bear to part with it, even for an hour; and so, with "dogged" perseverance, had smuggled it into the carriage unobserved. This plan is adopted by some would-be saints; they are loth to part with sin, and so cover it with a cloak of hypocrisy; but the beast's head is sure to make itself manifest. "For there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. x. 26). We cannot ride in God's train and nurse the devil's whelps.

Hailing the Train.

As we passed, the boys on the fence shouted lustily; but they did not want to get in and travel with us. Many say "God speed" to the Gospel, but go full speed to destruction. Judas hailed his Master; but went to his own place. Religion does not consist in shouting, any more than the noise of the boys meant travelling. You must be in the train, my friend, and go with the train, if you would get to the glory land. Shouting "Hallelujah!" on the other side of the fence is nothing.

Not Only for the Dark.

We had an electric light in our carriage, which manifested itself as soon as we ran into the tunnel. Up to that moment we saw nothing of it. This is the idea of many regarding religion—it is all very well for hours of darkness, but do not look for it until you want it. They never trouble religion until trouble troubles them, and then, "Where's the parson?" Now, religion is good for the dark, hence God's Word is said to be "a lamp" (Ps. cxix. 105); but it is also good for the light, hence we read, "The Lord God is a Sun" (Ps. lxxxiv. 11). Better to walk all day in the light of God's countenance, than have His favour only as a candle to go to bed with.

Good for Darkness.

Our electric light taught me another lesson—that God always gives light when most needed, and sometimes not before. One thing is certain, He has light which we do not always see; and another thing is certain, He knows when to manifest it. The light for dark passages of life is not in us. We do not carry it in our "Gladstone bag," nor is it lit by us. All that is necessary is that we be in communication with the store. Then when darkness comes, light will also come. The latter is as certain as the former. He who made the moon to rule the natural night, has provided a moon to rule our spiritual night—a light even for the last tunnel.

Shafts.

There are shafts upward in the darkest hole a train passes through. So I thought, as I saw a momentary gleam in the gloom. And there is always a way up and a way down in the blackest trouble through which a soul can pass—a way up for a prayer, and a way down for a sunbeam. Have you not proved it, brother? In temptation—a way to God and a way from God to you. In sickness—a way upward to look and a way downward to receive. out for the shafts, my friend. Our light i world is, at the best, only a glimmer of the light: we are thankful for it; but what will sunshine be, if the broken rays are so welcom Roll on, old train, out into the glory light.

William Luff.

Correspondence.

THE GOSPEL AND THE NATIONAL CONGRESS.

To the Editor of the "Bombay Guardian."

Dear Sir,—It is obviously most desirable that during the session of the National Congress in Bombay, a vigorous special effort should be made to put the Gospel before the delegates and people by means of the living voice and the printed page. Christian workers are discussing necessary aggressive measures, and will be very thankful for financial assistance from friends in the city and mofussil, which may be sent to the Editor, or to

Yours faithfully,

J. E. Robinson.

Grant Road, Bombay, Dec. 11th, 1889.

A BRAVE CLERGYMAN.

The Dean of Norwich, (Dr. Lefroy) recently gave some interesting reminiscences of his work in Liverpool, which showed very strikingly that he, at least, had acted as his brother's keeper. Speaking of the terrible snare of strong drink, he said that he had had as many as five cases of *delirium tremens* on his hands at once. He had been obliged to go and wait upon the patients, giving them their medicine, and putting them to bed, because they refused to allow anybody else to do this for them. Dr. Lefroy then gave a very vivid description of one terrible experience in Liverpool. Among his congregation was a man, well connected, who lived on very unhappy terms with his family owing to his drinking habits. After he had been taken in hand by me, said the Dean, he reformed somewhat, but soon word was brought to the vicarage that he had "broken out" again, and was attacked by *delirium tremens*. This madman had a loaded revolver in his possession and had gone to the bedside of members of his family and threatened to shoot them like rats. Then his wife begged that I would go and take the revolver from her husband. At first I hesitated, knowing the danger I must face. But I went down to the library and prayed, and set out for the maniac's dwelling. I had hardly entered before I heard the man's heavy tread on the stairs. A minute later he made his appearance, and threatened to shoot me. "That is very unkind," I said. The man then walked upstairs, and I followed. We sat face to face, and I gazed fixedly at him. Presently the sternness left his face, and I asked, "Have you a revolver?" He replied in the affirmative. "Then show it to me," I said, and he unlocked a side drawer and produced the murderous weapon. He handed it over, and as I took it I felt a very peculiar creeping sensation. I told him to draw the charges; he did so, then wrapped up the revolver in the case, and I carried it off with me.

A MOTHER'S DEVOTION.

Mrs. H. M. Plunkett, the president of a hospital on the cottage plan, at Pittsfield, Massachusets, has given a noble example of motherly devotion. Her son, a promising young man, just ready to enter a medical school, was stricken with a disease which left him blind. He was unwilling to resign himself to idleness, and his mother went into the class-room with him, making herself his eyes. The text-books on anatomy, physiology, chemistry, and materia medica she went through with him, reading each day's portion over four times aloud, to be sure it was thoroughly comprehended. The

g doctor graduated with honours, and will te himself to heart and lung diseases, cialities in the treatment of which sight nes comparatively little into play.

GOD'S THOUGHTS ABOUT SIN.

I.—ITS NATURE.

"Sin is the transgression of the law" (1 John iii. 4).

"All unrighteousness is sin" (1 John v. 17).

"The thought of foolishness is sin" (Prov. xxiv. 9).

"To him that knoweth to do good, and doeth it not, to him it is sin" (James iv. 17).

"Whatsoever is not of faith is sin" (Rom. xiv. 23).

II.—ITS CHARACTERISTICS.

"A reproach" (Prov. xiv. 34).

"An abomination unto the Lord" (Prov. xv. 9, Isa. lxvi. 3, Ezek. xvi. 50).

"Filthiness" (Prov. xxx. 12, Job xv. 16, Rev. xxii. 11).

"Deceitful" (Heb. iii. 13).

"Hardening" (Heb iii. 13).

"The sting of death" (1 Cor. xv. 56).

III.—ITS UNIVERSALITY.

"All have sinned" (Rom. iii. 23).

"There is none righteous" (Rom. iii. 10).

"They are all gone aside, they are all become filthy" (Ps. xiv. 3).

"The heart is...desperately wicked" (Jer. xvii. 9).

IV.—ITS END AND ITS CONSEQUENCES.

"The unrighteous shall not inherit the kingdom of God" (1 Cor. vi. 9).

"Tribulation and anguish, upon every soul that doeth evil" (Rom. ii. 9).

"Cometh the wrath of God upon the children of disobedience" (Eph. v. 6).

"Sin, when it is finished bringeth forth death" (James i. 15).

"Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest" (Ps. xi. 6).

"The wicked shall be turned into hell" (Ps. ix. 17).

"The wages of sin is death" (Rom. vi. 23).

V.—SIN PUT AWAY.

By whom? "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29).

How? "He...put away sin by the sacrifice of Himself" (Heb. ix. 26).

Where? "Who....bare our sins....on the tree" (1 Peter ii. 24).

When? "Once..at the end (or consummation—see margin) of the ages" (Heb. ix. 26, R. V.).

For whom? "The Lord hath laid on Him the iniquity of us all" (Isa. liii. 6).

VI.—THE OUTCOME.

"Through this man is preached...the forgiveness of sins; and by Him all that believe are justified" (Acts xiii. 38, 39).

"You hath He quickened [made alive], who were dead" (Eph. ii. 1).

"We also should walk in newness of life" (Rom. vi. 4).

W. MAPSTONE.

From "The Christian," London.

WHAT HAS INFIDELITY DONE FOR MANKIND?

A thoughtful writer thus puts the question:—Has infidelity ever raised a man or a woman from the haunts of vice, and made his or her life clean? Has it ever taken a drunkard from the gutter, the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out into heathen lands, and found a people ignorant and barbarous, delighting in rapine and murder, and by the power of its teachings lifted them out of their degradation, until they adopted the customs of civilized nations? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace and the hearts of the weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruits.

PASSENGERS ARRIVED.

Per P. and O. Str. *Bokhara*, Dec. 10th;

From London—Lady Thompson and infant Lady Metcalfe Mrs Glendenning and infant Mr A B Wilkinson Mr Lang Mr Bitty Capt E Young Mr and Mrs Harris Rev Day Mr and Mrs Lightowler Miss Lynch Mrs T Broche and 2 infants Mrs H Latham Miss Rose Mrs Munro Mrs Whyte Mr J P Bedford Capt Cathier Mr W A Backhouse Mr D Ross and Mr Rutter.

From Marseilles—Mr C B Oldfield Mr F Peacock Mr H F Brown Mr and Mrs Maxwell and 2 infants Mr and Mrs Warburton and child Mr Elliott Rev G B Watson Mr G W Walker Mr J S E Walker Mr and Mrs H G A Bowden Mr and Mrs Craigie Mrs R King and infant Dr and Mrs Evers Rev and Mrs Mainwaring Mr G B Reynold Mr A T A Shaw Mr H W Shaw Mr and Mrs R Alston Mr and Mrs L C Miller Mr and Mrs Apperley Mr J C Barton Mr R A Oldham Mr J M L Wilson Mrs F W Dillon Mr Edward Mr MacLean Mr J E Howard Dr G Voelcher Mr Rose and Mr F W Shaw.

From Giberaltar—Mr, Mrs and Miss Pestana and Mr B H P Garciz and child.

From Ismailia—Dr and Mrs Halley.

From Port Said—Mr L R Blomfield and Mr G R Blomfield.

From Venice—Sir W Levings Mr Sutton and Mr M B Fieldman.

From Brindisi—Mr E M Cohen Mr V Hughes Mr Ball Mr Visschoyle Mr Harvey James Hon Justice and Mrs Jardine Mr Kulerkampfl and Mr Sutherland.

From Malta—Mr G T Schilling.

From Aden—Hospital Assistant Ezekiel wife and 2 children and Mr T D Inverarity.

PASSENGERS SAILED.

By P. and O. Str. *Coromandel*, Dec. 13th:

For London—Mrs Rumsby Mr and Mrs F B Hanna Mrs Dale and Mr and Mrs J Salomon.

For Brindisi—Mr A Keir Mr E Miller Mr and Mrs W C Windower Surg-Major Medows Major and Mrs J C F Gordon Mr J Pendlebnry Mr Geo Cotton Lieut C Archer and Mr J D Dunn.

For Suez—Miss Ashlin and Mrs Irving.

For Aden—Col C Cowie Major Patterson Depy Surg-Genl Cates and Mr Edward Roberts.

Domestic Occurrence.

BIRTH.

Born at New York, U. S. A., Oct. 28th, to the wife of Rev. J. S. Stone, M. D., late of Bombay, a daughter.

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UNDER

BRITISH RULE IN INDIA.

CONTENTS:

Luchminia, an Indian girl, becomes a Christian.

Conspiracy of Luchminia's mother and a profligate man named Radakissen to force Luchminia back into a life of infamy.

Successful application of the conspirators to Mr. C. C. Quinn, an English magistrate at Patna. He gives an illegal decision which hands Luchminia over to a life of lust.

Exciting scene in Court. Luchminia resists being carried away by the profligate Radakissen, and her immoral mother. She is overpowered. Mr. Quinn refuses to delay his fell sentence while an appeal is made to a higher Court.

Lord Dufferin, the Viceroy, is appealed to by telegraph to intervene, and prevent the execution of the cruel and illegal sentence. No result.

Lord Lansdowne, the incoming Viceroy, is appealed to. He refers the subject to the Bengal Government.

Appearance of the case in Parliament.

Publication of a letter from Miss Abraham, of Patna, to whose house Luchminia fled for refuge, before her condemnation by Mr. Quinn.

The Bengal Government decide to leave Luchminia to Perish.

Suggested Appeal to the Queen.

Application to the High Court at Calcutta on behalf of Luchminia. Extraordinary conduct of the Judges. Luchminia insulted from the Bench.

Luchminia's mother and uncle confess to perjury.

How Mr. Quinn shut out evidence.

The claim of a moral assassin to be a saint.

The non-official press on the case.

SUPPLEMENT.

"There is a God in heaven that revealeth secrets." Copies of the affidavits of Luchminia's mother and uncle, confessing to perjury against her.

"Ye have prepared lying and corrupt words." The disgraceful dispatch of the Government of India to the Secretary of State for India dissected and answered.

The Viceroy and his Council.

Public condemnation of the Viceroy's Council.

The affidavits of the perjured witnesses in the House of Commons. Sir John Gorst's statement, and the *Bombay Guardian* thereon.

The Calcutta Missionary Conference, in view of the serious miscarriage of justice appeal to the India Government, on Luchminia's behalf.

Calcutta Christian women also appeal to the Viceroy's Council.

The Government of India's unworthy response.

Danger of allowing personal rights to be trampled upon.

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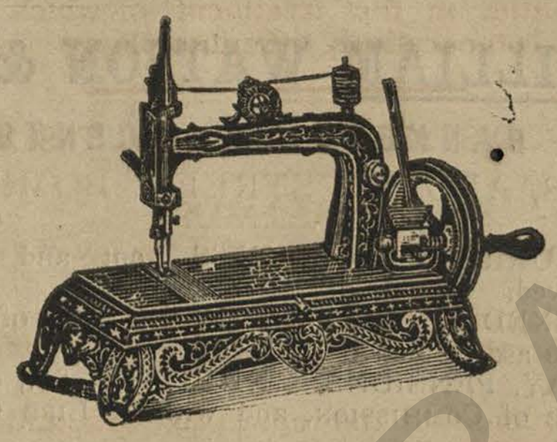

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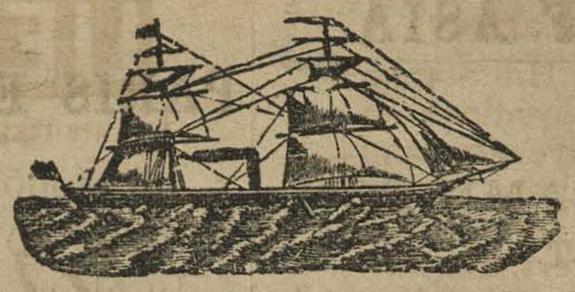
ANCHOR  LINE.

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